

FORGET THEE.

Forget thee! Ask the violet blue,
In yonder flowery bed,
If it forgets the peony's glow,
That trembles on its head.
Forget thee! Ask the vesper star,
That glows the evening sky,
If, in the blazing amplitude,
It ever forgets to rise.

Forget thee! Ask the bird of flight,
With rich and glossy wing,
If it forgets the moorland green
Of sweet and early spring.
Forget thee! Ask the blushing rose
That opens its petals fair,
If it forgets the rain that throws
Its fragrant moisture there.

Forget thee! Ask the blighted heart,
Devoid of every friend,
If it forgets the holy spot
Where weeping willows bend.
Forget thee! Ask the mother now,
With sad and tearful eyes,
If she forgets her cherub's brow,
So guileless in the skies.

Forget thee! Ask the harp throng
That fills the courts on high,
If they forget to sing their song
Of triumph through the sky.
Forget thee! Ask the child of light,
Who sheds the radiant glow,
If he forgets the wondrous light,
Called from celestial bowers.

Forget thee! Lo, ne'er forget
Thine image is forever set
Within this heart of mine;
And when 'neath other skies I be,
And brave the ocean's foam,
Florence, my thoughts will turn to thee—
To thee and thy bright home.

Paradise.

"This world I deem a beautiful dream,
Of shadows that are not what they seem,
Where visions rise, giving dim surprise
Of all things that shall meet our waking eyes."
Men of all ages, of every degree of culture
and of every form of religion, have been profoundly exercised about the *where* and the *how* of the soul after death. There is scarcely another question that has such a hold and fascination upon the human mind. And yet the Bible, whilst its utterances upon the finalities of human destiny are distinct and emphatic, is remarkably reticent upon the minute details of that destiny. Even Christ, in his teachings of the future, addresses himself not so much to the speculative fancy as to faith and our moral instincts.

Apart from the parable of Dives and Lazarus, there is hardly anything in his teachings concerning the state of the soul between death and the judgment. Those whom he recalled from the unseen world say nothing of that world. The widow's son, we are told, sat up and began to speak, but we are not informed what he said. It may be the mother and friends that stood by the bier heard the words of the returning spirit, only as the babble of a child, from which they could draw no definite meaning and to which they could respond only by oases. Lazarus, called back, said nothing about the spirit world. It is doubtful whether, if he had spoken, his sisters could have understood him. All that can be said concerning this is thus expressed by Tennyson in his *In Memoriam*:

"Where wert thou, brother, those four days?
There lives no record of reply,
Which, telling what is to die,
Had surely added praise to praise.

"Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that evangelist."

But whilst Christ is strangely reticent upon the details of the future life, his utterances concerning the *finalities* of human destiny are wonderfully clear and emphatic. It may be that to his view the one great, underlying fact of future retribution—of "everlasting punishment" and "eternal life"—was so momentous as to overshadow the mere accidental and minute conditions of the endless future. In that golden promise dropped from the cross to the penitent thief, there is a glimpse of untold possibilities of life and felicity to the saved immediately after death. That poor, dying, trusting sinner is assured of instant transition from the cross to Paradise.

"To-day thou shalt be with me in Paradise."
But what did Jesus mean by Paradise?—Certainly not some department of *Hades*, according to the popular sentiment; some mystic region of half-consciousness, where the soul is left to linger for thousands of years between death and the resurrection; no, not any such half-way place between hell and heaven; Christ meant *heaven*.

In the New Testament *Hades* has a dismal and repulsive association, and never involves of necessity the idea of an indiscriminate abode of the dead other than the grave.—There is not a passage which speaks of a good man as going to it, or having any personal association with it. Whatever else is meant by Paradise promised to the penitent thief, it does not mean any part of *Hades*.

The word Paradise came into the New Testament from the Septuagint, where it is used for Eden. By sin man lost the primeval Paradise; by the redemption of Christ the believer is restored to the favor and communion of God. And how natural that Christ, having finished the work of human redemption, should re-enter Paradise, taking with him into his holy and blissful beauty the converted malefactor, as a trophy of his finished work. What better name for the heaven which Christ has purchased for the believer than Paradise? If there is a second Adam, why should there not be a second Paradise?

In the Jewish conception the word was not only a name of the past, denoting some place of beauty and blessedness, that lingered in memory as a lovely dream of the night, but it was a word of promise and hope for the future—the symbol of heaven. Evidently Christ used the word according to the Septuagint and the current idea of the Jews, and when he promised to that poor, sinful, but penitent outcast, a place in Paradise, he meant, not some dreamy place in *Hades*—but heaven—and so understood, it opened above that dying sinner the gates of heaven, and he went from that torturing cross to be with Jesus in Paradise. And this is the hope and

the actual experience of every one who dies in the Lord. Let no Christian falter in the conflict when so near to final victory; let no one faint under the burdens and weariness of the way, for his redemption is nigh.—Let no child of God say, in tones of sadness, there is but a step between me and death; rather let him say, with exultant hope, there is but one step between me and Paradise—

"There is no death! what seems so is
This life of mortal breath
Is but a suburb of life elysian
Whose portal we call death."
[Lutheran Observer.]

THE CHRISTIAN REVIVAL IN SYRIA.—The *Pall Mall Gazette* confirms the reports of the extraordinary Christianizing movement in Syria. It says:

The Ulema of Damascus were thrown into a state of the utmost consternation, and at last a meeting was held in the town house of the Algerin Amir, Abd-el-Kader, at which a resolution was passed pronouncing sentence of death against the converts. Fourteen of them were cast into prison by order of Rashid Pasha. Where they remained for three months, when at the solicitation of the Russian Consul, M. Macguf, they were temporarily released. Twelve of them were subsequently re-arrested and transported to the dungeons of Hanak Kalassi, the Dardanelles fortress, their wives and children being left in a starving condition at Damascus. Finally, they were landed on the coast of Barbary, and banished to the distant interior settlement of Murzuk. But these severities have by no means suppressed the movement they were designed to crush. It is affirmed that there are now 5,000 neophytes in Damascus alone.

We hear of Syrian villages en masse voluntarily offering themselves for conversion to Christianity, and among the converts are not only the poor, but many of the richest Moslems about Damascus. And we have reason to apprehend that this "Revival" will lead to a collision between the Moslems and the Christians. It is true that, as a rule, there is absolutely no ill-feeling between Christians and Moslems in Syria except where it is engendered and fostered by the authorities upon the old principle, "Divide and rule." During the massacre year of 1860, in many villages, the Moslem peasants fought against men of their own faith to defend their Christian brethren.

WANTED HIS HEAD HELD.—Dr. Prime tells this story in the *Observer* by way of illustrating the droll things he is asked to do by persons of whom he has never heard:

A gentleman of fine personal appearance called upon me and said he was a perfect stranger in the city, and had come from a great distance to have a cancer removed by a celebrated surgeon, whose fame had reached the remote village of his residence. And as he had long read my letters and was sure that I was disposed to do a kindness, he had called to ask me to attend at the operation and hold his head! Now if there is anything in the way of kindness that I hate to do it is to assist in surgical operations. The sight of blood-letting is disagreeable, and if it is all the same to my friends, I would rather be out of the way when any of them are being cut up. However, as this gentleman had no other person in town to whom he could apply, I readily assented to his request and promised to be on hand at any hour he should appoint with the surgeon. Happily the surgeon assured him there was no occasion for any one to be present, and immediately performed the operation. You do not know the trouble which that affair has cost me. As I saw the good man afterward, I was induced, in an hour of weakness, to give a certificate of the cure. It was published over the whole land, and now men write to me for more information; they come to show me their sores, and they come back to me from the doctor and insist on exhibiting themselves to me in their renovated state, that they may be witnesses to the skill of the surgeon who has cleaned them out. It is not pleasant. I wish they would go away without calling to say "thank you."

THE ACCURATE BOY.—There was a young man once in the office of a Western railway superintendent. He was occupying a position that four hundred boys of that city would have wished to get. It was honorable and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic.—After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did, because he was just right.

And it is thus with every occupation.—The accurate boy is the favored one. Those who employ men do not wish to be on the constant lookout, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure that his work is right, or if a cashier must run over his book-keeper's column, he might as well do the work himself as employ another to do it in that way; and it is very certain that the employer will get rid of such an inaccurate workman as soon as he can.

I once asked an old friend, how came it that he starting out in life a penniless and friendless boy, was now the owner of six thousand acres of land on which were three large plantations in the highest state of cultivation, numberless live stock, and once an efficient force of slaves; and he yet the possessor of gold and with the reputation of being the model of a money making farmer—

"Why," said he, "I bought the best land I could get hold of, I made the poor part rich and kept it so. I amused my neighbors by raising a little cotton, pocketed all their money by feeding them and furnishing them with mules and oxen. Whilst my wife pretty nearly supported the family by sending poultry, eggs, butter, honey, fruit, leather, &c., to the merchants in Memphis, I was converting grass, clover, cane, corn and acorns into two hundred dollar mules, fifteen dollar hogs, seventy-five dollar cows, and such like. One thing certain, sir, I'll get hold of any fool's plantation if he'll let me feed him a little while, on a credit, with approved security."

A good deacon once said to the wife of a clergyman, whose salary was small, that it was a good thing for ministers to have limited means. It tended to increase their faith, and to make them more spiritual. To which it was replied that if it was a good thing for ministers, why not also for the deacons, and for the other members of the church?

Hair as an Indication of Character.

Straight, lank, stringy-looking hair indicates weakness and cowardice.
Curly hair denotes a quick temper.
Frizzly hair, set on one's head as if each individual hair were ready to fight its neighbor, denotes coarseness.

Light auburn hair denotes rare intelligence, industry, and a peaceful disposition.
Coarse black hair denotes a sluggish disposition, with but little ambition, and a love of ease, with a disposition to find fault and borrow trouble.

Black hair, very little inclined to curl, with a dark complexion, indicates personal courage, especially when one is concerned, with a wonderful degree of portentiousness, and disposition to hang on until whatever is undertaken be accomplished.

Red hair, if straight, denotes ugliness, and a haughty, domineering disposition.
Lightish red hair, somewhat given to curl, if it be fine rather than coarse, indicates ambition, but deceit, treachery, and a willingness to sacrifice old friends for new ones, or for personal advancement.

What is called sandy hair indicates a jovial disposition, without much power of calculation for bargains. Such persons are generally good fellows, content to work for others more than themselves.

Persons with fine light brown or auburn hair, inclined to curl and frizz, are quick-tempered, and are given to resent and revenge.
Light brown hair, inclined to redness, with a freckled skin, is a certain indication of deceit, treachery, and a disposition to do something mean by a friend, when that friend can no longer be used to advantage.

Straight black hair, crisp and glossy, indicates great powers of endurance, indifference to danger, and a strong predisposition to revenge wrongs or insults, real or fancied. The coarser the hair, the longer will the person have to nurse his revenge, till there comes a safe chance for its gratification.

Hair that is inclined to change its appearance with the weather, with a sort of recklessness to style, indicates a corresponding recklessness, or, rather, independence, as to the speech of people.

THE UNDEVELOPED WEALTH OF THE WEST.—The editor of the *Millwaukee Sentinel*, in "A Few Notes on a Visit to California," says:

"I speak what I have deliberately considered, when I say that the great mining interests, the real wealth of the Western States and Territories, as immense as it has been estimated, lies untouched and unexplored to this day. Every day new mines are being discovered in localities that are supposed to be barren of the precious metals, and every day some new or less expensive method of extracting them is being found out. Since the completion of the Pacific Railroad, quartz mills can be taken to localities that were inaccessible before, and the same great thoroughfare is carrying coal for steam mills in to destitute mining regions at a reasonable cost. There are millions on millions of gold dust that lies near the earth's surface in California, and other gold-producing States, which cannot be had for the lack of water, but will soon be obtained by associated effort turning the mountain streams to their legitimate uses. So far the individual miner has panned his own canoe, washed his own dirt and dug his own ditches; but in the mining operations of the future, skill, experience, capital and business capacity are to aid in robbing the earth of its long hidden treasure."

The young men of Darlington have made up a purse of one hundred dollars to be given as a premium at their next county fair for the best cup of coffee made and served up on the ground; open to all unmarried young ladies.

An exchange pithily remarks: "Men eat too much, fret too much, exercise too little, sleep too little and then drink whiskey. Let them turn themselves into the fresh air, eat simple food, sleep enough, and they will be more healthy."

An old lady reading the market reports for the first time, tumbled upon the quotation—"Coffee weak," and remarked: "Well, I declare if they don't weaken coffee now before it is parched."

A Jew was observed looking very intently at a prodigious fine ham. "What are you saying to that ham, Mr. Jacobs?" "I was saying to it: 'Thou almost persuaded me to be a Christian.'"

BUSINESS DIRECTORY.

OCONEE COUNTY.

County Officers.

JESSE W. STRIBLING, Clerk of the Court.
JAMES H. ROBINS, Sheriff.
STILES P. DENDY, Judge of Probate.
WALTER M. WOODIN, Coroner.
FLETCHER SMITH, School Commissioner.

LEWIS MOORHEAD, J. Y. JONES, A. LAY, County Commissioners.
J. B. JOHNSON, County Auditor.
B. W. BELL, County Treasurer.
A. BRENECKE, Jury Commissioner.
D. BIEMANN, State Senator.
O. M. DOYLE, J. L. SHANKLIN, Representatives.

W. C. LEE, W. M. WOODIN, J. W. LIVINGSTON, J. B. SANDERS, JAS. B. PHILLIPS, Trial Justices.

Town Officers.

JOHN ANSEL, Sr., Intendant.
G. M. YARBROUGH, H. C. ROCHAU, H. STUCKE, M. BULWINKLE, H. W. PEEPER, A. BRENECKE, Wardens.

West Union.

J. P. MICKLER, Intendant.
J. M. BEARD, ANDREW OSBORNE, Dr. B. S. JAMES, FLETCHER SMITH, Wardens.

THE SOUTH CAROLINA

Land and Immigration Association,

FOR THE PROMOTION OF IMMIGRATION TO THE SOUTH,

BUTLER, CHADWICK, GARY & CO., Agents,

CHARLESTON, S. C.

A Series of Concerts Will be Given Under the Auspices of

THE SOUTH CAROLINA STATE AGRICULTURAL AND MECHANICAL SOCIETY,

AT THE ACADEMY OF MUSIC, CHARLESTON, S. C.,

Commencing January 8th, 1872, at which Drawing will take place and distributions made to Ticket Holders of the entire

ACADEMY OF MUSIC BUILDING AT CHARLESTON, S. C.

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2,105 Gifts, ESTIMATED AT \$500,000.

150,000 Season Tickets of Admission, at \$5 Each.

All orders Strictly Confidential. For references and full particulars send for Circulars.

The Drawing of this great Southern Enterprise will be conducted under the supervision of the following well known gentlemen:
General A. R. WRIGHT, of Georgia.
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Hon. ROGER A. PRYOR, of New York.

REMITTANCES CAN BE MADE TO US, AND THE TICKETS WILL BE SENT BY RETURN MAIL BY

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WHITNER SYMMES, Agent, Wallhalla, S. C.

September 16, 1871

52

3m

ANTIPYROTIC,

OR,

GREAT FIRE KILLER!

No Humbug!

SAFE! SURE! RELIABLE!

BY A WONDERFUL DISCOVERY, WE are now offering the public a Certain, Safe and Sure Remedy and SURE CURE for Burns, Scalds and Scald Head, Stings and Bites of Insects, Piles, Sore Eyes, Tetters and Ring Worm, and all cutaneous diseases pertaining to man. This preparation has been thoroughly tested in Burns, Scalds, &c., and always insures almost instant relief. Never has failed in a single instance. We have numbers of certificates showing the wonderful cures effected by this powerful medicine. It never fails. Every family should have a bottle ready for use. Try one bottle and be convinced.

It is a Georgia production, perfectly free from mineral poison, and is all it is recommended to be. Have it always in the house ready for use, as you know not when a member of the family may need it.

For Sale at Col. H. S. Van Diver's, Wallhalla, S. C., and Capt. J. P. Mickler's, West Union, S. C.

All orders should be addressed to
JARRATT & MULKY,
Walton's Ford, Ga.

June 14, 1871 34 6m

STATE OF SOUTH CAROLINA.

COUNTY OF OCONEE.

In Common Pleas.

Thomas M. Stribling, Plaintiff,
vs.
S. A. Jones, Defendant.

YOU are hereby summoned and required to answer the complaint in this action, which is filed in the office of the Clerk of the Court of Common Pleas for Oconee County and the State aforesaid, and serve a copy of your answer on the subscriber, at his office, on the Public Square, in Wallhalla, in the County and State aforesaid, within twenty days after the service of this summons on you, exclusive of the day of service.

If you fail to answer the complaint within that time, the Plaintiff will apply to the Court for the relief demanded in the complaint.

J. J. NORTON,
Plaintiff's Attorney.

Walhalla, S. C., Nov. 8, 1871. 3-6

LEATHER, BOOT AND SHOE

Manufactory.

PERSONS wanting to purchase GOOD and CHEAP BOOTS and SHOES, are respectfully invited to call at W. A. Lay's Manufactory, where they can get, on the best terms, anything in that line (made in the South) they want. Having competent workmen in every department of the work, he ensures satisfaction.

Mechanics, who can "box the craft," will always find a seat of work at Lay's Manufactory. The patronage of the public solicited.

RAW HIDES WANTED.

Manufactory near Perryville, B. R. R.

W. A. LAY.

Jan. 6, 1871 37 1y

Kinsman & Howell,
Factors and Commission

Merchants.

Liberal Advances made on
Cotton and Naval Stores.

Charleston, S. C.

Sept. 3, 1871 40 4m

MINERALS.

THE Highest Market Rates will be given (in cash) for MICA (Mineral Isinglass), QUARTZ, CRYSTALS, CORUNDUM, BERYL, GARNETS, Mineral Specimens in general, INDIAN STONE INSTRUMENTS, HATCHETS, SOAPSTONE POTS & PIPES, &c. Apply to

W. M. THOMPSON,
Mineralogist and Engineer,
Biemann's Hotel, Wallhalla, S. C.

Sept. 1, 1871 45 3m*

Land for Sale!

THE subscriber offers his Plantation for sale, seven miles south of Wallhalla, containing 340 acres, well improved.

For particulars, call on Col. R. A. Thompson, at Wallhalla, or the subscriber on the place.

H. R. GASTON.

Aug. 25, 1871 44

FOR SALE,

100 SACKS OF SUPERIOR FLOUR,
ground at the Excelsior Mills, Augusta, Ga. WALLER, WATSON & CO.

May 3, 1871 28



J. WALKER, Proprietor, R. H. McDONALD & Co., Druggists and Gen. Agts., San Francisco, Cal., and 39 and 41 Commerce St., N.Y.

MILLIONS Bear Testimony to their Wonderful Curative Effects. They are not a vile Fancy Drink, made of Four Rum, Whiskey, Proof spirits and Refined Liquors, doctored, spiced and sweetened to please the taste, called "Tonics," "Appetizers," "Restorers," &c., that lead the tippler on to drunkenness and ruin, but are a true Medicine, made from the native Roots and Herbs of California, free from all Alcoholic Stimulants. They are the GREAT BLOOD PURIFIER and A LIFE GIVING PRINCIPLE, a perfect Renovator and Invigorator of the System, carrying off all poisonous matter and clearing the blood to a healthy condition. No person can take these Bitters according to directions and remain long unwell, provided their bones are not destroyed by mineral poisons or other means, and the vital organs wasted to the point of repair.

They are a Gentle Purgative as well as a Tonic, possessing, also, the peculiar merit of acting as a powerful agent in relieving Congestion or Inflammation of the Liver, and of all the Visceral Organs.

FOR FEMALE COMPLAINTS, whether in young or old, married or single, at the dawn of womanhood or at the turn of life, these Tonic Bitters have no equal.

For Inflammatory and Chronic Rheumatism and Gout, Dyspepsia or Indigestion, Biliousness, Hemorrhoids, and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys and Bladder, these Bitters have been most successful. Such Diseases are caused by Vicious Blood, which is generally produced by derangement of the Digestive Organs.

DYSPEPSIA OR INDIGESTION, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the Regions of the Kidneys, and a hundred other painful symptoms, are the offspring of Dyspepsia. They invigorate the Stomach and stimulate the torpid Liver and bowels, which render them of unequalled efficacy in cleansing the blood of all impurities, and imparting new life and vigor to the whole system.

FOR SKIN DISEASES, Eruptions, Tetters, Salt Rheum, Blotches, Spots, Pimples, Pusules, Boils, Carbuncles, Ring Worms, Scald Head, Sore Eyes, Erysipelas, Itch, Scurvy, Discoloration of the Skin, Humors and Diseases of the Skin, of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters. One bottle in such cases will convince the most incredulous of their curative effects.

Cleanse the Vicious Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions or Sores; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure and the health of the system will follow.

PIN, TAPE, and other WORMS, lurking in the system of so many thousands, are effectually destroyed and removed. For full directions, read carefully the directions around each bottle, printed in four languages—English, German, French and Spanish.

Old prejudices are dying out. New facts are killing them. The idea that invalids, weakened by disease, can be relieved by purgatives, is no longer entertained except by the uneducated. Know the difference between the Bitters of Dr. Walker's Vinecar Bitters. It has been obvious that their regulating and purifying properties are all-sufficient for the cure of chronic indigestion, rheumatism, constipation, diarrhoea, nervous affections and many disorders, and they are now the standard remedy for these complaints in every section of the Union.

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J. WALKER, Proprietor, R. H. McDONALD & Co., Druggists and Gen. Agts., San Francisco, Cal., and 39 and 41 Commerce St., N.Y.

FOR SALE BY
JAMES & SPEARMAN,

Wallhalla and West Union, S. C.

Aug. 11, 1871 42 1y

Greenville and Columbia Railroad.

COLUMBIA, S. C., March 1, 1871.

ON and after this date, the following Schedule will be run daily. Sundays excepted, connecting with Night Trains on South Carolina Road, up and down; also with Trains going South on Charlotte, Columbia and Augusta Railroad:

UP TRAIN.
Leave Columbia, 7 00 a m
Leave Alston, 9 10 a m
Leave Newberry, 11 15 a m
Leave Cokesbury, 3 00 p m
Leave Belton, 5 00 p m
Arrive at Greenville, 6 30 p m

DOWN TRAIN.
Leave Greenville, 6 15 a m
Leave Belton, 8 05 a m
Leave Cokesbury, 8 15 a m
Leave Newberry, 10 07 a m
Leave Alston, 1 50 p m
Leave Columbia, 4 05 p m
Arrive at Columbia, 5 55 p m

M. T. BARTLETT, General Ticket Agent.

Change of Schedule on B. R. R. R.

ON and after the 1st of December, Trains on this Road will run every day, Sundays excepted, connecting with the Greenville and Columbia Railroad at Anderson, viz:

UP TRAIN.
Leave Anderson, 6 00 P. M.
" Pendleton, 7 00 "
" Perryville, 7 45 "
Arrive at Wallhalla, 8 30 "

DOWN TRAIN.
Leave Wallhalla, 3 45 A. M.
" Perryville, 4 30 "
" Pendleton, 5 30 "
Arrive at Anderson, 6 30 "

Waiting one hour after usual time for arrival of the G. and C. train, except on Saturdays, when it will wait until the other train arrives.
W. H. D. GAILLARD, Sup't.
March 15, 1871

M